

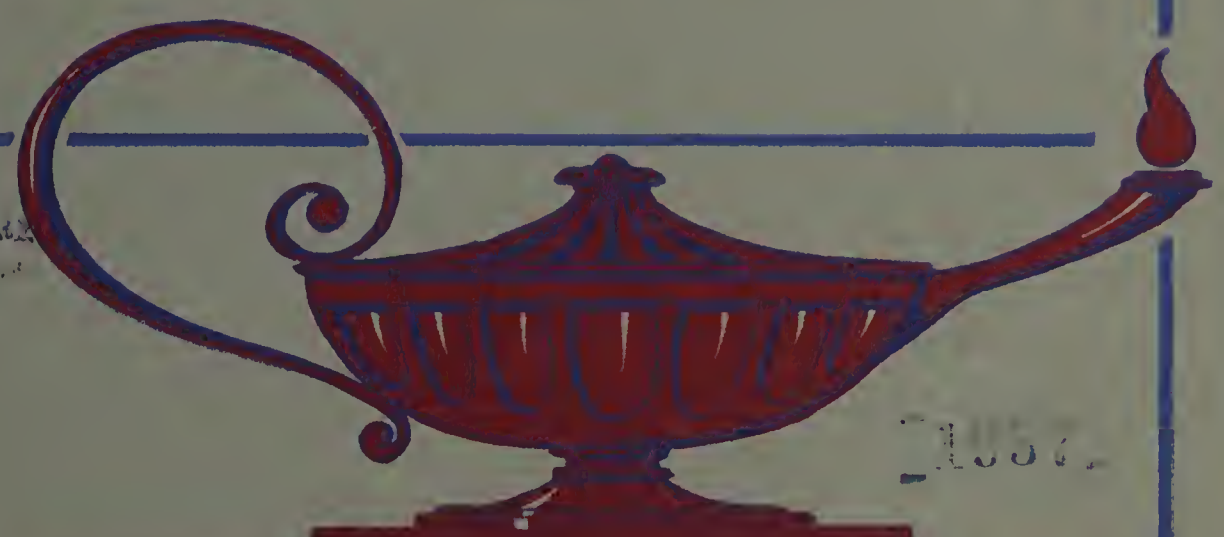
Pam  
Educ Miss.

Protestant Episcopal Church



# GO YE — AND TEACH

MISSIONARY RESEARCH LIBRARY  
3041 BROADWAY  
NEW YORK



1957

PE

A RECORD OF THE EDUCATIONAL MISSIONS OF  
THE EPISCOPAL CHURCH IN FOREIGN FIELDS





# GO YE— AND TEACH

## A Record of the Educational Missions of the Episcopal Church in Foreign Fields

Knowledge is power. It is power because it strengthens man to go forward in the journey of life, to overcome in primitive environments the deadening tendrils of fear, to achieve something of that "more abundant life" which is his heritage.

Christ said to his disciples, "Go ye—and teach!" because it was only possible through teaching to divorce men from old fears and feelings of inferiority. His disciples, obeying the command, enriched men's minds, lifting them from ignorance to understanding of their kinship with God and because of that understanding providing power. Through this power the ages have made whatever advance has been made. It is the hope of the future. After 1900 years it is still the highest privilege of His disciples to teach.

We are so accustomed to the schools of our own land that to most of us it is inconceivable that there should be any place on earth where childhood and youth, where adults as well do not have the privilege of learning whenever they are willing to accept it. Yet the Church and its missionaries learned at the very beginning of their efforts that the first necessity in the midst of ignorance



*William Jones Boone*



*Francis L. Hawks Pott*



*Francis Cho-min Wei*





# Through Education Jesus Prepared Men's



*For people everywhere, Liberian boys, Chinese village elders, Igorot girls, the teaching of Christ opens the door to more abundant life.*

was an educational approach, the founding of schools from the most primitive and finally to the most advanced in order that those to whom they came might be able to grasp the Gospel message which they proclaimed. The humanitarian contribution had power too, but only for the moment. If a genuine Christianity was to be implanted it was evident in the beginning and is evident now that adequate educational equipment is imperative.

It is impossible to make men and women believe that God is a kind father, when, for generations they have been taught that all about them are forces that would do them evil. Trees, brooks, mountains, vales, all nature in fact, they have been taught to believe harbor evil spirits that lay in wait to injure them. They starve or freeze, they suffer and die because they have been taught through generations that such things are inescapable parts of the difficult and dangerous business called "life." But when Christian truth of the kindly God, and when the truths of science are brought to them through education, they learn to use the forces of nature to enrich life and with this power over environment, heredity, and fear are more ready to see and to understand the love of our heavenly Father.

Put it down as the master achievement of Christian education that the Church and Her missionaries have, through the years of this ministry, brought to hundreds of thousands this blessed relief from fear as they have spread the happy message of love and peace on earth and of good will among men. Men's minds have been opened; new concepts of individual and corporate life have been evolved.

Nations have risen from darkness into light and indeed in our own day are making such advance. Womanhood has been lifted to positions of dignity, of equality of opportunity, of participation in rewards, and childhood has found safety. New leaders have been given widened conceptions of the dignity of co-operation and while through education progress has become possible in remote places, the whole life of the Church at home has been quickened by a consciousness of continuing obedience to the Christ command that ignorance be conquered, that men be taught.

Century after century the Christian missionary has been a teacher. When, a hundred years ago, William Boone arrived in



# Minds for More Abundant Life

Shanghai to spread Christ's Kingdom in China, his first undertaking was a school for boys. Presently he began one for girls. At the same time in far off Africa, the first missionary of the Episcopal Church to Liberia was gathering a group of naked Africans at Cape Palmas to teach them. And as this Church sent its missionaries to other lands—Japan, Mexico, Brazil, Alaska, the Philippine Islands—always did they heed Christ's command to teach. Hence, wherever the Church is established today, there beside it is the school—kindergartens, primary, elementary, and secondary schools, normal school and colleges, industrial schools and theological seminaries, night schools and short-term adult schools. To these schools, each year, flock nearly 30,000 boys and girls, young men and young women, old men and old women, Christians and non-Christians, all eager to learn. And the teachers from whom they would learn, about 1,600 Christian men and women, are for the most part people of their own race and nationality—hardly more than twelve per cent are "foreign missionaries." All the rest, Chinese, Mexicans, Liberians, have been through these same schools before and, now trained and tried in their Christian vocation, are devoting their lives to sharing with others the more abundant life that comes through knowledge of Christ. A century of missionary effort has built up this vast educational system extending to every area to which the Church has gone; for the building up of the Church's own life; for the preparation of young women to take their places as Christian leaders in the modern world; for the guidance of primitive man exposed to contact with Western civilization; and as an essential instrument for the interpretation of Christ to the non-Christian.

## I. For the Up-building of the Church's Own Life

Christianity in China is no longer exotic; the young Church of China (Chung Hua Sheng Kung Hui) is making every effort to become self-reliant, to attain self-support, to increase the Chinese episcopate and ministry. And in this effort schools, from primary school to university, have played a notable part. Today in the three dioceses—Shanghai, Anking, Hankow—



*Christian teachers work in a variety of surroundings. In Arctic Alaska, the log house is an acceptable school.*



*Among peoples of ancient cultures as in the East the Christian university is essential. Here, St. Paul's, Tokyo.*



*Symbolic of the ever-new quality of the Christian Message is new St. Margaret's School for girls, Pelotas, Brazil.*



# Pioneer Missionaries Laid Foundations



*Christian schools in the Philippine Islands, begun in the early years of the American occupation are responsible for the transformation of Igorot life in a single generation. The center picture shows Dr. S. S. Drury with the first boys at*

*Easter School, Baguio. At bottom is the Rev. W. H. Clapp and Pit-a-Pit uow Dr. Hilary Clapp. At top is an early class at House of Bethany, Cape*

*Mount, which for many years has been changing the ideas and habits of Liberian girls.*

for which the Church in America has responsibility, eighty-five per cent of the entire clergy staff is Chinese, while the House of Bishops has an increasingly Chinese flavor. Four of the thirteen dioceses have Chinese Assistant Bishops and two others have Chinese Diocesans. These two, Philip Lindel Tsen and Tz Kao Shen, were prepared for their present posts in schools sponsored and maintained by this Church in China.

Bishop Shen, the sixth Chinese to be advanced to the episcopate, has the distinction of being the first Chinese Diocesan. The son of a Chinese Biblewoman it was not unnatural that young Shen was sent to Christian schools, Soochow Academy, St. John's University and Theological Seminary.

Thirty-five-year-old Soochow Academy is one of the affiliated middle schools of St. John's University and as such prepares boys for admission by certificate to the university. With but two American teachers and a capable faculty of Christian Chinese, Soochow has emerged from the trying anti-Christian Communist disorders of the late nineteen-twenties with renewed vigor to impart a sound Christian education to a student body of promising Chinese youth. Recently, twenty of Soochow's 200 boys asked for confirmation; ten others were preparing for baptism, and thirteen more requested preliminary instruction preparatory to becoming candidates for baptism.

A similar school is Mahan School at Yangchow with which is indelibly associated the name of Benjamin L. Ancell.

St. John's University, Shanghai, the oldest and best known Christian college in the East, is the fruit of the vision of its founder, Samuel I. J. Schereschewsky (Bishop of Shanghai, 1877-1883), and of the indefatigable labors and keen educational insight of its head for fifty years, Francis Lister Hawks Pott. It is estimated that ten per cent of all college men in China are graduates of St. John's and of these sixty per cent hold responsible positions in the Republic. Among the latter are V. K. W. Koo, sometime Chinese Minister to the United States and to Great Britain and one of China's first representatives in the League of Nations; T. V. Soong, brother-in-law of Generalissimo Chiang Kai-shek and formerly China's Minister of Finance; A. S. K. Sze, Chinese Minister to Great Britain



# for Success by Opening Schools

and formerly to the United States; M. T. Z. Tyau and Hawking Yen, representatives to the League of Nations; S. M. Woo, a leader in China's public health work; and Z. T. K. Wu, formerly the head of the largest industrial enterprise in China, the Hangyang Iron Works.

When Bishop Shen graduated from the theological department of St. John's University in 1917, there were dreams of a Central Theological Seminary for the whole C. H. S. K. H. This dream was realized five years later and China's Central Theological School was established at Nanking in charge of another distinguished St. John's graduate, the Rev. T. M. Tong.

The other Chinese diocesan, the Rt. Rev. Lindel Tsen, Bishop of Honan, received the nurturing care of the Church in Wuchang, where he attended Boone University.

Boone, named in honor of the Church's pioneer of Christian education in China traces its lineage back to a small middle school begun in 1871. A leader in Christian education in Central China the institution, which graduated its first college class in 1906 and attained university status three years later, Boone University was a moving factor in the development of Hua Chung College. In 1924, Boone became the major unit in the affiliated college; the other units being Yale-in-China, Griffiths John Wesley, and Hupeh College. The head of this preëminent Christian educational center in Central China, Francis C. M. Wei, and the President of the Board of Missions, Archie T. L. Tsen, are among the prominent lay leaders of C. H. S. K. H. who attended Boone.

The difficulties of raising up stalwart leaders are less apparent in a land such as China where the Church is increasingly self-reliant than in lands where the Christian Gospel is a newer story. Across the China Sea in the Philippine Islands this Church has been at work but little more than a generation. Perhaps because some of the missionaries in the Philippines had seen service in China or perhaps because this Church has ever sought to have the Message proclaimed by the people to whom it goes themselves, the development of a national ministry in the Islands has been a major objective. Until recently, however, little progress was made. Then at the Mission of St. Mary the Virgin at Sagada in the



*Life stories of many leaders in Church and State in the Orient are impressive testimony of*

*the part played by Christian schools in the development of their powers. Of such schools, St. John's University, Shanghai, early student groups*

*of which are shown in two top and bottom pictures, has had an unusually distinguished role. A recent enterprise for training of the masses, a school for farmers near Nanchang, China, is shown in the picture second from bottom.*



# To Little Folk in Every Mission the



*Happy playtime in a Church kindergarten has started many a young Oriental (and his elders, too) on the road to a useful Christian life.*

heart of the Mountain Province of Luzon, the moment seemed ripe and the missionary-in-charge added the instruction of a half-dozen promising young Christian Igorot men to his already overwhelming duties. Classes were held at odd hours in his own house and practical experience was provided for the young candidates through outstation work under the guidance of seasoned missionaries. From these small beginnings under God's guidance, a national ministry for the Philippine Islands may develop. Only thus can the insistent calls from mountain province and lowland alike be met.

Nippon Sei Ko Kwai, as the Japanese branch of the Anglican Communion is called, celebrated in 1937 the fiftieth anniversary of its organization in 1887. But that organization was not completed until 1923 when two Japanese were consecrated as Bishops. These two men, J. S. Motoda, first Japanese Bishop of Tokyo, and P. Y. Naide, first Japanese Bishop of Osaka, had received their education in the Church's own schools. Their experience is typical of the place of Christian education in the lives of countless Japanese today—especially the seventy-seven Japanese clergymen who constitute eighty-three per cent of the ordained staffs in the Dioceses of Kyoto, North Tokyo, and the Tohoku.

Born of Buddhist samurai parents young Motoda was sent to St. Paul's School in Tokyo where he was attracted by the Christian life and converted. Under the influence of his Christian teachers he decided to enter the ministry and went to the United States to finish his training. At the time of his election to the episcopate he had been for a decade President of St. Paul's University, Tokyo, the outgrowth of the school where first he had found his Master.

In 1937, when St. Paul's University completed its sixty-second year of service there were 1,500 young men enrolled in its several departments and 500 in the middle school, representing every prefecture of Japan proper, several possessions, and five countries bordering on the Pacific Basin. Among the non-Christian boys in this group (usually three-quarters to seven-eighths of the student body) many are converted during their student days. A vital factor in this is the Brotherhood of St. Andrew, characterized by a recent observer, as one of three "significant laymen's



# Church Proves a Loving Teacher

movements illustrating in what varied manners the Holy Spirit is working in Japan today." Through the activities of the several university chapters, many students each year are brought to baptism and confirmation. No estimate can be made of the influence of these men as they scatter, after graduation, to all corners of the Empire.

The second Japanese Bishop, P. Y. Naide, was also of Buddhist parentage. He was already mature when he first heard the Christian message from his fellow countryman, J. S. Motoda, then a young evangelistic worker in Osaka. Naide also was drawn to the ministry and entered a small seminary of the Church Missionary Society in Osaka. In those days each of the missionary societies had its own seminary but now these small weak institutions all have been merged into the Central Theological College in Tokyo. Affiliated with St. Paul's University, this Japanese general seminary was established in 1911, its buildings being made possible by a grant from the great Pan-Anglican Congress held in England in 1908. In its first quarter-century of service to the N. S. K. K. it has trained 190 men for the ministry, most of whom are in active service. The faculty includes representatives of the Japanese, English, and American Churches.

A dozen years ago one of these graduates J. Y. Ito, heard the call of his fellow countrymen in Brazil. Today, in his ministry to the Japanese colonists in South America he is assisted by three other Japanese clergymen. They were trained in the Theological Seminary in Porto Alegre, Brazil, one of the Church's oldest seminaries overseas. Begun in 1900, with a class of three members by William Cabell Brown (later Bishop of Virginia), it has trained practically all the Brazilian clergy now in active service. As in Japan these national clergymen constitute a large majority of the ordained staff (Brazilians seventy-five per cent, Japanese twelve and one-half per cent, others twelve and one-half per cent). Dr. Brown and his successors ever insisted that the seminary should be closely related to the needs of the Brazilian Church and would never allow more men to be trained than that Church could support and use effectively. This policy led at various times to the voluntary closing of the seminary for a season or two, but it ever remained the training ground of an effective well-qualified national ministry.



*Fifty-seven Christian kindergartens in Japan have opened doors to new joys of life for young and old, alike.*



*A generation of Christian teaching has transformed the lives of countless boys and girls of mountainous Luzon.*



*Eskimo and Indian, in remote parts of frozen snow-swept Alaska have joyously welcomed the Christian teacher.*



# More than Thirty Thousand Children.



*A random selection from the thousands of boys and girls in other lands who each year build sound minds and healthy spirits in wholesome bodies under the stimulating guidance of the Church's missionary teachers. Here, reading*

*from top to bottom are Chinese school girls on their playground; Mexican boys at St. Andrew's School, Guadalajara; students of varied races at*

*Iolani School, Honolulu; an Igorot boy; and a St. Paul's University (Tokyo) baseball player.*

Proper preparation is, of course, a prerequisite to satisfactory theological training. The Brazil mission, which from its founding had emphasized the preaching of the Gospel, the establishment of a national ministry, and the achievement of a large measure of self-support soon discovered that an educational program for the whole mission was necessary. Parochial schools were begun in the major stations and, in March, 1912, the Rev. William M. M. Thomas (now the Bishop) began the boys' boarding school venture which developed into the Southern Cross School. As in their plans for the Theological Seminary, Bishop Kinsolving, Mr. Thomas, and their colleagues had very definite principles for the conduct of the school.

They were determined that the school should offer a distinctly Christian education, and to this end rigidly restricted the enrollment. A definite proportion of the student body was reserved for Christian boys and only a few pupils from non-Christian homes were admitted. Furthermore no one, no matter how deserving, was admitted without payment of the tuition fee. These principles have made Southern Cross School a bulwark of Christian education, selecting, and training and preparing promising Brazilian youth for positions of leadership in the Brazilian Church; a good school fairly well equipped but still needing certain equipment necessary to secure the Government recognition which it seeks.

Haiti where all the clergy (except the Bishop) are Haitians, has the only other theological seminary in Latin America. In Cuba and Puerto Rico young men who evidence a desire to enter the ministry usually are prepared for ordination under the direct supervision of their Bishop. After this personal training some come to the United States for further seminary study. Strangely enough, in Mexico where the Bishop and all the clergy in charge of Mexican congregations are nationals, there is no theological training school. Candidates, after graduating from St. Andrews School, Guadalajara, usually come to the United States for their theological studies.

So inadequate is the offering of life and money by American Churchmen, that were it not for these sturdy Christians trained in the Church's schools for positions of leadership, the Church's life overseas



# Youth, Adults Attend Our Schools

could not be maintained. This is not only true of the ordained leadership but of every other phase of the Church's life. The Church extending the Compassionate Christ to men and women and children suffering from every imaginable (and unimaginable) physical disability in Africa, the Orient, and Latin America, would be utterly unable to begin to care for the half-million patients who each year crowd its hospitals and dispensaries were it not for the Chinese, Liberian, Puerto Rican, and other native women who have learned to be Christian nurses. Practically every Church hospital abroad has its nurses' training school where young women learn to minister in Christ's name to the sick and suffering. These range from the great College of Nursing attached to St. Luke's International Medical Center, Tokyo, to tiny St. Timothy's Hospital in Cape Mount, Liberia, with its half-dozen nurses-in-training. In Puerto Rico, Miss Ellen T. Hicks was made an Adopted Daughter of Ponce in recognition of her distinguished services as superintendent of St. Luke's Hospital there. Hardly a girl has passed through the training school there without becoming a Christian. Upon graduation the new nurses are eagerly sought by both Church and State for desperate tasks throughout the island. In China, the ratio of more than four Chinese nurses to one American indicates the importance of these training schools not only in developing nurses but in transforming pagan medical practice to a Christian standard.

But nurses rely on doctors. Hence an important department of St. John's University is its Medical School. The pioneer modern medical school in China, and the only Christian medical school in East China, St. John's has an enviable place in giving to China a modern trained medical profession equal in skill and ability to the best doctors in the West. Its long and distinguished roll of graduates includes such men as Dr. F. C. Yen, sometime dean of the medical school formerly maintained by Yale-in-China at Changsha and later dean of a government medical school and Dr. L. S. Woo, pioneer in public health work in China.

And the teachers, the hundreds upon hundreds of native men and women who in country primary school, city kindergarten, or more pretentious middle school are



top to bottom: a student group at St. Paul's, Tokyo; Brent School, (Baguio) boys race in autos of their own make; Liberian girls at the House of Bethany; weaving at All Saints', Bon-toc; and pupils at St. Mark's, Nenana, Alaska.

Work and play have their place in a well-rounded Christian education. Here are more of

the people of many races to whom the Church has carried its Message of abundant life in response to the Master's command, Go—Teach. From



# Sixteen Hundred Christian Men and

transmitting to on-coming generations not alone education but education tempered by the discipline of Christian character building—all these are graduates of the Church's schools; some of special normal schools such as Aoba Jo Gakuin, Sendai, Omiya Kindergarten Training School, and St. Agnes' Training School, Kyoto, where practically all the Japanese girls now in charge of the Church's fifty-seven kindergartens were trained.

## II. The Preparation of Young Women

No greater evidence can be found of what Christian education means to the life of women and girls in pagan lands than in Liberia. In one village, the African girl at puberty goes to the tribal bush school, there to be initiated into the lore of her people and the pagan arts of wifhood and motherhood. Soon after she goes to her husband's house where she is in every way subservient to him. Never does she have a thought or place of her own; she is her husband's chattel.

In another village there is a Christian school, perhaps the House of Bethany, Cape Mount.

A dozen years ago a little girl came to the House of Bethany, Cape Mount, for the first time. Tawo continued year after year learning all the mission had to offer. Soon after graduation she was married and a year later she and her husband rejoiced in the birth of their first child. Look at this home through the eyes of the husband and father, who is proud of his wife and baby. He has had little schooling, but is living in his native village, making his living like his brothers, and not on the coast as so many do. On a recent visit of a missionary he said, with shining eyes, and smiling face as he looked at their picture:

"Eh, ya, I love that little baby. He is fine, doesn't cry plenty. When he cries I know he is sick and my heart lies down. As for Tawo, she can never tire of looking after the baby. She is never cross with him. She keeps his clothes clean and feeds him just like the doctor says. She doesn't bother with native medicine either. At first my people humbugged her plenty. But now that they see how fine the baby is they don't humbug her again."

*From Brazil (top right)  
to Alaska (center) ; from  
Japan (top left) to Africa  
(lower right) the Church  
sends its teachers.*



# Women Are Among Our Able Teachers

There are no charms tied around this baby's neck and ankles, for he has been baptized. His mother and father are outstanding members in their village church.

What a contrast this is to the fate of the Liberian village girl whom the Church has not yet reached!

Christian education for women and girls has an equally important role in less primitive lands, lands of ancient cultures which in the past half century have seen their traditional modes of life crumble under the force of Western ideas. These tides of change, the East, especially, is impotent to meet unless fortified by the discipline developed through Christian education. Hence the girls' schools—St. Margaret's, Tokyo; St. Agnes', Kyoto; St. Mary's, Shanghai; St. Hilda's, Wuchang, to name but the best known—maintained by the Church in China and Japan, are of vital importance in the preparation of young women to take their places as Christians in the modern world.

Mrs. William E. Hocking, founder of the Shady Hill School in Cambridge, Massachusetts, writing in a recent volume on Christian secondary education in Japan, says:

"The school that seems to have worked out the perfect school equipment (not only for Japan, but for any other land) was St. Margaret's School at Tokyo. In that school first things come first and second things second. . . . The chapel (together with one other) was the one that moved me most in the entire East. One of the American teachers, a lover and maker of great music, had added her pipe organ to the grave and beautiful place. No child was required to come, no classes were marshalled in together. Each person came alone of her own free will. In every way that school had solved the question of how religion could fill its best role in the life of a school: it was offered as a gift, one of the greatest gifts life has to offer, not enforced as an obligation."

The same observer wrote of St. Agnes' School, Kyoto, "But the best teaching I saw in Japan was at St. Agnes' School, Kyoto."

Both these schools, one in the modern capital of Japan, the other in the former capital of the ancient empire, reach the daughters of comfortably placed families—professors, doctors, business men. Although only a small proportion of the more than



*Many of the teachers in Easter School, Baguio, are former pupils; all are natives of the Philippine Islands.*



*Young women trained at St. Agnes', Kyoto, or Aoba Jo Gakuin, Sendai, are teachers in Church kindergartens in Japan.*



*Only twelve per cent of the Church's teachers overseas are "foreign missionaries." Here, three Americans in China.*



# Leaders in Church and National Life



*Today's students are tomorrow's leaders in family, social, economic, political, and religious life. Perhaps nowhere else is this Christian leadership more urgently needed than in Cuba where Trinity School, Moron (center) is one*

*of the Church's schools. At top Shanghai girls are learning modern home-craft at St. Mary's Hall. At bottom alumnae of St. Margaret's, Tokyo, re-*

*cord appreciation of benefits gained in school by presenting at the altar funds for a new building.*

500 girls in each school come as Christians the schools maintain such a definite Christian atmosphere that each year many non-Christians find and turn definitely to Christ.

In the autumn of 1936, girls graduating from the Church's middle schools in Eastern China had the opportunity for the first time of continuing their higher education under Church auspices, when six graduates of St. Mary's Hall, Shanghai, were admitted to St. John's University. Incidentally the girls' middle schools in China are of utmost importance to both Church and State. St. Faith's School, Yangchow, for example, is the only girls' high school maintained north of the Yangtze River, the Mandarin-speaking district of Kiangsu Province, in the Diocese of Shanghai by the Episcopal Church. Farther in the interior are St. Agnes' School, Anking, St. Lois' School, Hankow, and St. Hilda's School, Wuchang, all preparing girls to meet modern life in China as Christian women—and all are under the leadership of Chinese women, themselves graduates of Church schools.

The Church's youngest school for girls is St. Margaret's in Pelotas, Brazil, begun in 1934 in rented buildings. A grant from the United Thank Offering made possible the erection of a permanent building in 1935. The appeal which this school is making to the Brazilian public is evidenced by the presence at the cornerstone laying of representatives of the Governor of the State and the Mayor of Pelotas, a judge, police officials, professors from the Pelotas high school, the Director of Municipal Instruction, and representatives of a wide range of civic, social and commercial organizations.

St. Margaret's, like its older sisters, All Saints' in Guantanamo, Cuba, or the Cathedral School for Girls in Havana and the schools already mentioned in Africa and the East, is engaged in an endeavor (as the principal of St. Hilda's School, Wuchang, once said) "to develop wholehearted purposeful activity, proceeding in a social environment, an environment so fully social that it cannot be attained short of self-realization in terms of fellowship with God and man. To do this, we try to give the girls not only the necessary knowledge, but also to cultivate right attitudes and develop right skills, which involve every part of the school life."



# Are the Product of Our Schools

A mere handful of schools, these, and but a few thousands of girls reached but they are the means, as they pass from the school halls out into life as teachers or nurses or as wives of men with similar training, which spreads the Christian message into countless remote corners and erects another bulwark against the rising tides of secularism in the world today; each girl who passes under the influence of a Church school becomes another woman equipped to meet modern life as a Christian.

## III. Guidance of Primitive Man

One of the miracles of modern missions is the emergence in one short generation of the Igorots of Northern Luzon from a state of head-hunting paganism to Christian civilization. No other people have passed so quickly from their century-old primitive life with so few ill effects; a result which must be credited to the Christian schools begun in the first days of the American occupation of the Islands: Easter School at Baguio, All Saints' Schools at Bontoc, the Mission of St. Mary the Virgin Schools at Sagada, and later, the little day schools which sprang up in every tiny *ili* to which the Church went.

Thirty-odd years ago eight small boys trudged down the mountain trails from Bontoc to Baguio to form the first class of the school that Bishop Brent was beginning under the leadership of Samuel Drury. Later five more boys joined the group. On a recent anniversary occasion one of these original Easter School boys reported on what had become of his classmates: of the thirteen, two had died; the other eleven included two non-commissioned officers in the Philippine Scouts, one member of the Philippine Constabulary, one business man, one hospital superintendent, and five in government service—two representatives in the Philippine legislature, a district health officer, a Provincial secretary, and a government school messenger. One was working in the United States. What this first class did has been continued in ever widening circles until today the graduates of the schools set the note for life in the Igorot country. A new-



*Church schools aim to develop sturdy citizens who will help transform the kingdoms of this*

*world into the Kingdom of our Lord. Sound workmanship by honest workmen is a part of good citizenship: hence trade courses at St. John's,*

*Cape Mount, Liberia (left center) and weaving classes at Easter School, Baguio, P.I. (bottom). At top Chinese girls salute the flag at Trinity School, Changsha. Japanese tots (right center) find the Way in a Church kindergarten.*



# In Every Institution Students Feel the



*The Christian life permeates every aspect of school life: classes, meal time, extra-curricular activities, special services.*

comer to the missionary staff in the Mountain Province recently recorded his first impressions in these words:

"Sagada School is a splendid example of missionary labor. The students, although so different than any I have been accustomed to, show an unbelievable amount of effort and sincerity in their work. The struggle to keep up the standard and scholarship shows itself in the fine results we get from students. There is a decided stimulation for the teacher when he realizes that in his hands rests a large part of the students' future and a definite thrill when they "come through." Sagada in itself is a delightful place, doing an enviable piece of work among people that are lovable because of their simplicity."

One of the few places where the Episcopal Church comes in contact with Moslem peoples is at Zamboanga in the Philippine Islands, where many years ago Bishop Brent began a school for Moro girls—an almost unthinkable proposition in those days. Christian progress among Mohammedans is notoriously slow and difficult and the work in Zamboanga was no exception. Years passed before a single convert was made but one was made and others followed. Very few to be sure but the work has not been without its evidences of real success. From time to time Moro girls have been enrolled in St. Luke's Training School for Nurses, Manila, and in the autumn of 1936 a graduate of the Moro Settlement School was one of the first two girls clothed by Bishop Mosher as novices of the new Sisterhood of St. Mary the Virgin.

The Church also touches Islam in the dark forests of Liberia. African Moslems, however, are but a small proportion of the hundreds of thousands of primitive tribesmen for whom the Church has a special responsibility if they are to be prepared to meet the demands of a changing civilization. Long before modern industrialism began to invade Liberia, the Church sought to carry its Gospel to these people. Today, in the modern world with its kaleidoscopic changes—remember Liberia is but three days by airplane from the great capitals of Western Europe—the Christian school has a vital function in developing Christian life and character in these tribesmen. A third of the way up Cape Mount, rising a thou-



# Impress of Christian Example

sand feet out of the Atlantic, on a superb site selected sixty years ago by Bishop Penick, in St. John's Academic and Industrial School which has consistently dedicated itself to the task of guiding primitive man as he is exposed to Western contacts.

The pupils at St. John's are mostly sons of tribesmen, and as the tower bell rings out on the morning air they run from their dormitories—native mud thatch cottages—to the classrooms; their native costumes making a picturesque sight. School lessons, the three R's and on up through the tenth grade, are taught in both English and, in the lower classes, the language of the children themselves. After a morning of classes comes the noon meal of rice and "soup" (gravy of some sort) followed by an afternoon in the workshop to learn carpentry, bookmaking, printing, or whatever other trade they may wish to pursue in life.

Since the concentration of the Liberia Mission in the Cape Mount area, a determined effort has been made to extend the influence of Christian education into the hinterland. Hence qualified graduates of St. John's have been sent out into the villages to conduct day schools for the village boys. This country work is directly under the supervision of the missionaries at Cape Mount and since its inauguration has indicated promising results.

Perhaps nowhere has primitive man been more exposed to the baser aspects of Western civilization than in the frozen fastnesses of Alaska. And perhaps nowhere have the teachings of Christ won such general acceptance as in the tiny hamlets and villages of the Far North where today in settlement after settlement—Point Hope, Fort Yukon, Anvik—the vast majority if not the entire community calls itself Christian. No small part in this achievement was played by the Church's work with children, of which mention can be made of but two examples. Just over the Arctic Circle is Fort Yukon, indelibly associated in the Church's missionary annals with Hudson Stuck and the hospital which bears his name. The Christian ministry at Fort Yukon does not end with the alleviation of physical suffering. As in our Lord's own ministry the healing of bodily ills was but the beginning of a larger teaching, so at



*From every school come reports of the influence of school choirs on student lives. These are Lolani School boys.*



*In clean, simple surroundings boys and girls learn to face with Christian serenity and courage life's daily tasks.*



*St. Hilda's School graduates, Wuchang, are almost always Christian—a result to which the school choir contributes.*



# In Schools of Nursing High Skill



*Christian nurses are in great demand in all lands where the Church's ministry of healing has revolutionized standards of health and sanitation and has elevated the position of nurses to an honorable estate. Many Japanese nurses prepared for their*

*training in mission schools where the writing lesson (top) is an important part of the curriculum. Their training begun, laboratory*

*work receives careful attention. Below, a typical laboratory at St. Luke's Hospital, Manila.*

Fort Yukon the Church's ministry extends from the hospital into every aspect of life even into the missionary's home. Here in the home of Dr. and Mrs. Grafton Burke, are gathered a group of thirty-odd boys and girls, mostly ex-patients, for training in the Christian way of life; not a formal school for they go to the nearby public school for the three R's but a real school in Christian discipline and living; a real school from which have gone forth boys and girls strengthened by Christian beliefs and ideals to withstand the buffetings of life.

Alaska includes among its many claims to fame the ability to grow some of the largest vegetables produced anywhere in the world. Mammoth cabbages, eggplants, turnips are grown easily and rapidly. Some of the finest are grown right in the mission garden of St. Mark's School, Nenana, where nearly fifty Indian children learn in a Christian environment how to strengthen their characters to meet the difficulties of present-day living.

As the mind roves East and West, North and South, over the countries to which this Church sends its emissaries, other schools engaged in fortifying primitive man to meet the dangers of Western civilization are remembered but perhaps the examples here given are sufficient to indicate in some small degree the task as it is being done today; a superb task dedicated to its part of transforming modern life to a Christian level but handicapped on every side by a dearth of men, means, and materials.

## IV. Interpretation of Christ to Non-Christians

Christ is interpreted to non-Christians in a variety of ways: through the lives of Christian men and women; through ministries of mercy in hospital, clinic, and dispensary; through rural and agricultural enterprises; through teaching-schools. Every school mentioned in these pages has played a large part in this essential task, but their work does not tell the whole story.

In many lands today, State systems of education are modifying and limiting the



# Blends with Christian Ideals of Love

opportunities for Christian education through the Church's own schools. In Mexico, for example, education has been reserved as a function of the State; religion must have no place in the curriculum. Accordingly Hooker School in Mexico City, long an effective agency of the Church in Mexico passed into private Mexican control and the Church turned to other means to give Mexican girls the benefits of Christian training and discipline. The dormitory or hostel was the answer and today next door to Hooker School is Casa Hooker, a Christian home for the students, under the direction of a young Mexican Christian woman, a Hooker graduate.

In Cotobato Province on the Island of Mindanao of the Philippine Archipelago, the Church began, a decade and a half ago, to take the Christian Message to the pagan Tirurai. A simple, natural people, the Tirurai live in a fertile country which will inevitably be opened up by Western interests. When this time comes the Tirurai must be ready to meet the forces of a more aggressive, more ruthless civilization. To develop the sturdy Christian character needed is the task to which the Church is committed. Christian schools are a prime force in such a situation but unfortunately the Philippine Mission has had neither the men nor the means to undertake this type of work. There are, however, in this region good Government schools with which the missionaries have established most cordial relations. As a result the missionaries are welcome in these schools and give regular religious instruction to the rising generation of Tirurai.

Among the polyglot peoples of the Hawaiian Islands — Chinese, Japanese, Hawaiians, Koreans, and countless others with their myriad pagan beliefs and superstitions the teaching ministry of the Church has a preëminent part in interpreting the Christ. Best known among the schools in the islands are St. Andrew's Priory for Girls and the Iolani School for Boys in Honolulu. Both are older than the American occupation of the islands and both have made a unique contribution to Christian life in the East. Chinese students of Iolani, for example, have witnessed for Christ in places remote from Honolulu.



*Every graduate nurse a Christian is the proud record of many classes in Church's overseas train-*

*ing schools for nurses. This is the achievement of the class at St. Luke's Hospital, Ponce, Puerto Rico, shown receiving their diplomas above. Other professions have*

*also felt the impress of Christian training: e.g., librarians in China prepared at the pioneer Boone Library School, Wuchang (bottom) or secretarial workers (center) in Mexico prepared at Hooker School, Mexico.*



# Modern Standards Require the Best



*Fine buildings and scientific equipment aid Church's teachers in many places; are woefully lacking and urgently needed in others.*

Perhaps the best known of these is Sun Yat Sen, founder of the New China, who as a youth lived in Honolulu, attended Iolani School, and there learned of Christ and His Message for the world. This Message made a profound impression on the future leader of China and the Christian ideas and ideals which he there absorbed influenced profoundly his later career and permeated all his utterances and actions in making China a new nation.

Student work in Government Schools in the Orient, as in the United States, is increasingly important in spreading Christ's Kingdom on earth, and in both China and Japan promising beginnings have been made. In Nanchang the Rev. Quentin Huang, for nearly a decade has been working in the many Government schools in that city, organizing Bible classes and other clubs, serving as athletic adviser and in many ways actively interpreting Christ to the non-Christian students.

The kindergarten in Japan has been one of the most effective ways, not only of giving Christian teaching to youngsters but also of making Christ known to their non-Christian parents. A missionary puts it this way:

"Christian teaching and Christian ways of living are carrying over into the children's lives, and into the lives of their families, as never before, here in our Nara Church Kindergarten, and several mothers have expressed a desire to know more of Christianity in recent months. Therefore, we feel that we are having a little bit of a share in bringing in the Kingdom, in spite of misunderstanding, lack of coöperation, and even persecution."

Adults are reached in other ways also. In China, again, the short term school inaugurated in 1931 in Shanghai is an effort to give country women, especially those who cannot read Chinese characters, the Good News of Christ. Held annually for a period of a few weeks the short term school has been most effective in interpreting Christ. The attendance always has been very regular and as large as the facilities available can care for. Since the first school for women was held other groups such as men and children have also been sought by similar efforts; the most recent being a



# in Personnel and Equipment

short term school for boys and girls in Zangzok, China.

But perhaps Christ is proclaimed most vividly by the young Christian—the non-Christian who recently has found his Saviour and committed himself to Him. Some of the most effective work being done today is of this nature. Recently in Yangchow, China, some of the older pupils of Mahan School for Boys and St. Faith's School for Girls served as teachers in three Daily Vacation Bible Schools. These young Christians were not only acceptable teachers but they insisted that religion must be stressed so that the schools provide a real opportunity for laying a foundation for Christian characters. The Vacation Schools were definitely to interpret Christ to the children; not merely keep them occupied during vacation days. Again it has long been the habit of students in St. John's University, Shanghai, to conduct a night school for illiterate young men and children. About thirty students serve as teachers to those who might otherwise not hear the Good News.

A variety of ways, a variety of schools help the Church in this twentieth century to teach the people as our Lord taught so long ago in Palestine. It is a magnificent job, superbly done but everywhere there are evidences of how much better might be the results if there were more teachers and better equipment. One of the real tragedies of recent years was the abandonment in Puerto Rico of its St. Catherine's Training School for Women and St. Michael's Seminary. These were units in Bishop Colmore's plans for a real center of Christian leadership training. But along came the depression and these schools were sacrificed to make budgets balance; sacrificed as schools were sacrificed everywhere—in Alaska, in China where reduced grants meant larger student bodies (to earn more fees) and lessened efficiency; in Liberia, in Japan; everywhere the teaching power of the Church is curtailed.

As He taught them, so the Church loyal to its Master's command seeks to teach them today, calling upon all Christian disciples to harken to the Saviour who says:

"Go therefore and make disciples of all nations, . . . and teach them. . . ."



*A forty-acre campus, fine buildings, distinguished faculty give St. John's University a preëminent place in China.*



*The Church's schoolhouse, the most substantial building in many a remote community, has a message for the people.*



*In cosmopolitan Honolulu, the Church's buildings on Emma Square include fine modern St. Andrew's Priory for girls.*



# Theological Schools Train a Priesthood

## Where We Have Gone —Where We Teach

Christ's command was to "GO!" The Church's problem was "Whither?" Our own Church, through a century of missionary activity has ventured into many parts of the world and wherever it has gone it has sought to teach. The result is an impressive array of many sorts of schools in China, Japan, Liberia, Cuba, Brazil, Haiti, Mexico, Dominican Republic; under our flag the Philippines, Puerto Rico, Hawaii and on this continent in Alaska and throughout our domestic missionary jurisdictions. We begin with little folk in scores of kindergartens, in elementary and secondary schools we spread our influence to boys and girls of many races. In China and Japan we reach University grades; in instances we train nurses and maintain theological seminaries preparing a priesthood for tomorrow. Beside these are many special types of schools keyed to local needs as missionaries have revealed them. What is lacking is a great agricultural teaching approach, particularly in those regions where famine needs to be conquered by a power that only knowledge can give, and in the spirit of Him who said "Feed my sheep." What richer challenge and privilege than this?

This is a topical approach to Christian education in foreign mission fields and this tabulation of our schools is in some degree out of place. Since, however, it is quite impossible to name either the work or our workers in detail the list given below is proffered in the hope that it will be more than a category of schools, but to the imagination present a glorious and convincing picture of our response to Christ's command that we "Go—and teach."

### COLLEGES—UNIVERSITIES

#### China—Hankow

Central China College, Wuchang

#### China—Shanghai

St. John's University, Shanghai

#### Japan—North Tokyo

St. Paul's University, Tokyo



Clergy eighty-five per cent native, is the achievement of the Church's century of work in China and with slight variations is echoed by missionary diocese after missionary diocese. In the Philippines, the Church after a genera-

tion of pioneer work is beginning to train a native clergy. A group of seminarians at Sagada is at top with their missionary teachers. Brazil's

theological school in Porto Alegre is center, and a seminary group in Puerto Rico at bottom.



# for Developing Daughter Churches

## SCHOOLS

### Alaska

St. John's School, Allakaket  
St. Mark's School, Nenana

### Hawaiian Islands

Iolani School, Honolulu  
St. Andrew's Priory, Honolulu  
St. Elizabeth's School, Honolulu  
St. Luke's School, Honolulu  
English School for Orientals, Honolulu  
St. Peter's School, Honolulu

### Philippine Islands

Easter School, Baguio  
St. James' School, Besao  
All Saints' Schools, Bontoc  
Sagada School  
Sagada High School  
Moro Settlement House, Zamboanga  
Parochial day schools at Kapangan, Balatoc, Samoki, Tukukan, Alab, Balili and Payageo, Guinaang, Mainit, Malegkong, Tanulong, Bagnen, Bila.

### Puerto Rico

New World School, Manati  
Day School, Quebrada Limon  
St. Andrew's Industrial School, Mayaguez

### Liberia

House of Bethany for Girls, Cape Mount  
St. John's School, Cape Mount  
Julia C. Emery Hall, Bromley  
Village day schools

### Brazil

Southern Cross School, Porto Alegre  
St. Margaret's School, Pelotas  
Independence School, Bage  
Parochial schools at Boa Vista do Erechim, Pelotas, Rosario, Santa Helena, Santo Antonio, Santo Antonio da Patrulha, Sao Francisco de Paula, Sao Gabriel, Colonia 37 Rio Uruguay, Praia Grande, Biriguy, Registro, Maua, Rio de Janeiro, and Sao Paulo.

### China—Anking

St. Agnes' School, Anking  
Grace School, Anking  
St. Paul's School, Anking  
St. Matthew's School, Nanchang  
St. James' School, Wuhu  
St. Lioba's School, Wuhu



The national Churches of China and Japan, Chung Hua Sheng Kung Hui and Nippon Sei Ko

Kwai, look to their central theological schools for the training of their ministry. China's Central Theological School at Nanking (center) is aug-

mented by the work of the Divinity School of St. John's University, Shanghai. A recent class with Bishop Graves, Bishop Nichols, and Dr. Pott is at bottom. Japan's school is across the campus from St. Paul's University, Tokyo, (top).



# Need for Funds and Capable Volunteers



*From Mexico, Philippines, Alaska, China, Liberia, wherever the Church has gone, young and old cry, Come teach us. Jesus said, "Go."*

Day schools at Chinyang, Chuchiachiao, Fanchang, Hukou, Ichinchiao, Kian, Kingtehchen, Kiukiang, Kungchen, Miaochen, Moling, Nanling, Sanshan, Shihpai, Sousung, Taihu, Tatung, Tsungyang, Patou, Wangkiang.

## China—Hankow

St. Paul's Cathedral School, Hankow  
Yeo Hsien School, Hankow  
St. Lois' School, Hankow  
Useful Knowledge School, Hanyang  
St. Hilda's School, Wuchang  
Boone Middle School, Wuchang  
Day Schools at Hankow, Hanyang, Tsaitien, Hwangpei, Yuinmeng, Wuchang, Kinkow, Paichow, Singti, Hanchuan, Ichang, Shihnan, Shasi, Changsha, Changteh, Yochow, Taor-enchiao, Tensueitsei, Chuho, Chin-san.

## China—Shanghai

Epiphany School, Soochow  
Mahan School, Yangchow  
St. Faith's School, Yangchow  
St. Mark's School, Wusih  
St. Mary's Hall, Shanghai  
St. Paul's School, Shanghai  
Soochow Academy, Soochow  
Day schools at Shanghai, Woosung, Sungkiang, Taitsang, Quinsan, Soochow, Zangzok, Wusih, Yangchow, Nanking, and Puchen.

## Cuba

St. Paul's School, Camaguey  
St. Cyprian's School, Guantanamo  
All Saints' School, Guantanamo  
Calvario School, Habana  
Cathedral School, Habana  
Holy Trinity School, Moron  
Day schools at Ciego de Avila, Limonar, Manati, Santiago.

## Japan—Kyoto

St. Agnes' School

## Japan—North Tokyo

St. Paul's Middle School, Tokyo  
St. Margaret's School, Tokyo  
Takinogawa Gakuin, Tokyo  
Nozomi Gakko, Kusatsu

## Mexico

St. Andrew's Industrial School, Guadalajara



# a Pressing Missionary Problem

## KINDERGARTENS

### Hawaiian Islands

Good Samaritan, Honolulu  
Holy Trinity, Honolulu  
St. Mark's, Honolulu  
St. Mary's, Honolulu

### Philippine Islands

St. Peter's, Manila  
St. Stephen's, Manila

### China—Anking

Grace, Anking  
Pure in Heart, Nanchang  
St. James', Wuhu  
St. Lioba's, Wuhu

### Cuba

All Saints', Guantanamo

### Japan—Kyoto (19)

At Fukui, Koriyama, Kyoto (8), Nara,  
Obama, Otsu, Sakurai, Shinmaizuru,  
Tatsuta, Tsu, Wakayama, Yotsutsu-  
suji.

### Japan—North Tokyo (23)

At Hochioji, Imaichi, Kawagoe, Kuma-  
gaya, Kusatsu, Maebashi, Matsu-  
yama, Mito, Moro, Nikko, Nisshin,  
Omiya, Shimodate, Shinmachi,  
Sukegawa, Taisei, Takasaki, Urawa,  
Utsunomiya, Yono.

### Japan—Tohoku (15)

At Akita, Aomori, Fukushima, Hachi-  
nohe, Hirosaki, Morioka, Noshiro,  
Odate, Sendai.

## SPECIAL SCHOOLS

### China—Hankow

Boone Library School, Wuchang

### China—Shanghai

Church Training School for Bible-  
women, Soochow

### Japan—Kyoto

Night schools at Kaya and Kyoto City

### Japan—North Tokyo

Omiya Kindergarten Training School  
Kiryu Sewing School

### Japan—Tohoku

Aoba Jo Gakuin, Sendai

### Mexico

Casa Hooker, Mexico City

### Philippine Islands

St. Paul's Dormitory, Balbalasang



*A Churchwoman's gift to St. Lioba's, Wuhu, is an example to those who would aid the Church's educational mission.*



*In many lands fine buildings are without proper equipment to attain their highest educational objectives.*



*Most mission schools have no endowment or scholarship funds. Kuling School for American children, China, is such.*



This is the second in a series of three brochures dealing topically with the foreign missionary activities of the Church as these are directed by the Department of Foreign Missions of the National Council. The series includes:

(1) **HEAL THE SICK.** This is a brief, colorful, highly pictorial bird's-eye view of our work in foreign fields centered in hospitals, dispensaries and other centers of humanitarian activity.

(2) **GO YE—AND TEACH!** A comprehensive summary of the educational activities of our missionaries in foreign fields from little folk in happy kindergartens in a rising scale to our universities.

(3) **PREACH THE GOSPEL.** A keynote study of the major business of the Christian missionary to tell the good news in obedience to Christ's command that all the world learn of Him.

The topical treatment is offered as a relief from the invariable geographical approach. While there are local variations these master obligations are much akin irrespective of language or race or color, or any other seeming divergences. The Christian gospel is good news to tell; needs for its furtherance the preparation of leadership through education; must display its value in terms of good works. Missionary work abounds in topics rich with interest and significance. It is hoped that others will appear from time to time.

This series is complementary to the splendid missionary publications of the Forward Movement whether in text or pictorial. The National Council urges that these publications have widespread use in conjunction with those of the Forward Movement, the immediate necessity being the spread of missionary information throughout the Church.

The National Council brochures are for sale singly or in bulk at ten cents the copy. Address

## THE BOOK STORE

Church Missions House

281 Fourth Avenue

New York, N. Y.









1937

THE NATIONAL COUNCIL  
OF THE PROTESTANT EPISCOPAL CHURCH  
281 Fourth Avenue New York, N. Y.